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ROYAL ASIATIC SOCIETY BOMBAY BRANCH

WEEKLY REVIEW.

—The Archbishop of Goa, "Primate of the East," has issued a Pastoral Letter in which he invites the attention of all the faithful to the approaching Jubilee of Leo xiii., December 31, 1887. He says, "there is no church or diocese but is preparing to celebrate with enthusiasm the anniversary of the day on which, fifty years ago, the Lamb without spot was offered for the first time by this eminent Priest." In reading a sentence like this, how naturally the testimony of Scripture recurs to mind: "When he had by himself purged our sins, he sat down on the right hand of the Majesty on high." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us; nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for them must he often have suffered since the foundation of the world; but now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself." "But this man, after he had offered one sacrifice for sin forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Heb. 1: 3; 9: 24-6; 10: 12, 13. These and a host of similar passages show that the High Priest alone offers sacrifice for sin under this dispensation, and offers it once and forever. "By one offering he hath perfected forever them that are sanctified."

—The Queen of England has had her Jubilee and has received presents from potentates and subjects, and these presents are now publicly exhibited. In like manner the Pope is receiving presents from all parts of the Catholic world, and even from Protestant sovereigns, and there is to be at the Vatican an exhibition of these gifts. It ought to jar sadly upon the jubilation of this time that such atrocities as were reported from Mexico in our last issue should be committed through the instigation of a Romish priest.

—The offer of 20 lakhs a year for three years, 60 lakhs in all, to the Supreme Government, made by H. H. the Nizam, towards the military expense of strengthening the N. W. frontier against the encroachments or menaces of Russia, has won for the royal Giver the approbation of all. It is cheering as an evidence that the Nizam looks upon his own Kingdom as so far an integral portion of India that it must needs participate in its advantages and losses. The very fact of the offer is a source of strength, as it shows the enemies of British India that the chief Native Princes have no interests that will prompt them to stand aloof in the day of struggle. One of the best things that India could do would be to make a railway to Kandahar, and the Ameer consenting, extend it to Herat. This would be more effectual than the subsidy now given to the Ameer Abdul Rahman. We do not of course propose that H. H. the Nizam's contribution should thus be expended. We believe, however, that the best defence against Russia will be in going to meet her, as far as possible, not with armies but with railways.

—Dr. Field, in his Open Letter to Mr. Ingersoll, said: "I never heard of any Christian teacher who said that the Creator brought beings into the world to destroy them." The Confession of Faith is cited against him. "By the decrees of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained unto everlasting death." Dr. Field in the *Evangelist* allows that this is a hard nut to crack, but reaffirms what he said; he never heard any Christian teacher say that God brings beings into the world to destroy them. If the teaching of the present day as regards the divine decrees is more in accordance with the Bible than the Confession of Faith is, should there not be a revision of this?

—A Goanese at Poona invited a Goanese lad aged 8 years, with whose parents he was on terms of friendly intercourse, to go with him; and taking him to a sequestered place there horribly cut the throat of the child, and the only motive apparent was that he might get his silver belt, which he pledged to a Marwari for Rs. 4-5-0. The man has been arrested. A large number of innocents, in all India, are massacred yearly, because of the mistaken kindness that tricks them out in gold and silver ornaments.

—Last week's Mail brought us tidings of the return from Europe to America, of Bishop Harris of the M. E. Church, alarmingly ill. This week's Mail, we regret to say, has brought the news of his death. He died of disease of the heart. He had nearly completed his 70th year. He entered the ministry at the age of 19 after little scholastic preparation. He was largely a self-made man. He was elected to the episcopacy in 1872. In 1873 he went round the world, visiting the missions of the M. E. Church, and it was then we had the pleasure of seeing him in India.

We take the following from a notice in the *N. Chr. Advocate*:—

In his temperament Bishop Harris presented a remarkable combination of almost opposite qualities. Genial and mirthful, he was yet singularly quick to perceive and appreciate the grave and solemn aspect of every question: he was never frivolous, never flippant, often almost commanding in the seriousness of his spirit and bearing. Earnest and often impetuous, he was yet deliberate, careful, guarded. Tender in his feelings, quick in his sympathy, generous, magnanimous, he was yet stern, sometimes harsh and often in danger of seeming to be oppressive.

In this contrariety there was really no inconsistency, no psychological contradiction. His habit of thought was mathematical, scientific: he sought exactness. At the same time his natural earnestness made him eager for conclusions. He brushed aside mere assumptions quite unceremoniously, having no patience with an argument whose major premise was a prejudice, whose minor premise was an impulse, and whose conclusion was the result of intellectual indolence. He loved sturdiness, manliness, sincerity and independence and hated pretense and intrigue. He could scarcely conceal his disgust at what seemed to him the nursing of one's weaknesses and griefs, or indifference to one's responsibilities and influence. Sometimes, therefore, he seemed set—so fixed in his conclusions as to appear stubborn; yet in close relations with him he was found to be considerate, open to conviction, generous and sympathetic in his feelings.

—The *Bombay Educational Record* for September, says:—

We are glad to learn, on the authority of *The Mahratta*, that the now notorious passage about women in the Sixth Book of the new English School Series is to be expunged. This is unquestionably the right thing to do, and we trust that the same treatment will be extended to two or three grossly indecent extracts which by some deplorable oversight have gained admission to the same book. The Roman poet's motto "maxima debetur pueris reverentia" might be commended to the consideration of the compiler of this unfortunate volume

It is not to the credit of the Department of Public Instruction that it should have given any sanction to a text book fitted to demoralize rather than to educate. We too hope that the indecent passages referred to may be expunged.

—Some Indian journals are asking why so many of the Natives of this country die of diabetes? Overwork, carelessness in diet, neglect of exercise are thought to favour its development.

—Professor Sayce maintains that racial distinctions were established long before man acquired language. Of course he wishes us to believe that science enables him to go back to times when the faculty of speech was not known to man. We can understand that Science *i. e.* Investigation may tell us of what *did* exist, but how it can certify to us of the non-existence of such an impalpable thing as language, baffles us. We are weary of these dogmatic speculations. He that made the mouth of man, made it a marvellous organ of speech; and he that formed the ear made it an equally marvellous organ of hearing; and he made the air to transmit the pulsations given by the organ of speech and transform them so as to become audible by the air.

—The *Indian Messenger* refers to a criticism on the words of the Lord's Prayer,

"Lead us not into temptation," taken from the *Enquirer*, a Unitarian paper. The objection is that temptation is profitable to a man, tending to develop and strengthen his moral energies. Our Lord saw that his disciples were ill prepared, because of their ignorance of their own weakness, for the great trials that were before them. They had not then the Spirit of God to uphold them in the conflict, for "the Spirit" was not yet given. Our Lord showed what he meant by introducing this petition when, in Gethsemane, he said, Watch and pray, that he enter not into temptation. He sought to lead them so that when they found themselves in the presence of temptation they should find themselves equal to it. But they did not watch and pray. Paul, in 1 Corinthians ch. 10, says: "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will, with the temptation also make a way to escape, that ye may be able to bear it." This shows the meaning of the petition. The Christian cannot do without offering this prayer. He does not ask or expect that his faith should not be proved; but he asks to be saved from having to encounter temptations that he is not yet fitted to meet. We are not strengthened by trials that are too formidable for us.

A Home paper says :—

Bishop Ryle says Rome will never rest till mass is said in St. Paul's, and Lambeth Palace is once more an appanage of the Vatican. Is it hazarding too much to add that therefore Rome never can have rest? Surely not, unless it be admitted that the faith and fervour of our fathers, who broke the yoke of the Romish Church, are dying out amongst us!

But is not Mass already said in some English churches? There are Ritualistic clergymen who seem rather to like that word for the Communion service. Assimilation will accomplish what open assault will not; and the process of assimilation goes on day by day in the Ritualistic portion of the camp.

—THE last *Christian* has a fine portrait of Mr. Frederick N. Charrington, and a sketch of his extraordinary career as a soldier of Christ. It is truly inspiriting to read of his many protests against abuses upheld by men in high position. We take the following from the account in the *Christian*:—

Another memorable protest on behalf of public morality was witnessed in November last at the Mansion House, when Mr. Charrington created much consternation among many of those assembled, by his persistent demand that intoxicants should not be sold at the People's Palace, not then opened. Thanks to his faithful testimony and that of other Christian workers in the East-end, the directors yielded the point, and this popular place of resort is free from the allurements of the drink.

Of the work at the Great Assembly Hall, which is itself an evidence of the truth of those words, "Them that honour Me, I will honour," so much has from time to time been said that it is needless to speak of it at any length here. A new feature of the work is the formation of a body known as "The Crusaders' Band," which is to be a distinctly aggressive force, pledged to fight against intemperance and impurity, and also to influence the working-class vote at municipal and other elections, in favour of those whose principles are acceptable and sound. The Sunday gatherings in the Assembly Hall must be seen to be rightly appreciated. Some have wondered at the respectable appearance of a great number of the audiences, but this, in itself, is a tribute to the work done; for having been changed in heart, the people have been changed outwardly; they were filthy and ragged once, now they are clean and well clothed. There is, however, a great in-gathering still going on, for already this year the names of nearly four hundred anxious inquirers have been taken, and these are regularly visited.

The same spirit and faith that caused Moses to make light of the treasures of Egypt and identify himself with the oppressed people of God, caused this young man, the son of a wealthy brewer, to renounce his rights and prospects that he might devote himself to the help of those who had been brought to poverty and woe through the liquor traffic.

—WE mentioned some weeks ago that the Editor of this paper had met with an accident. September 4th, in getting out of a tram, through his own carelessness, he fell, and has been ever since unable to walk, except with crutches. The neck of the right thigh-bone sustained a fracture, and the injury is likely to be permanent. Indoor work and preaching he is able to carry on, and it remains to be seen how far his powers of locomotion may be regained. Anyhow, he feels that he has much cause of thankfulness that this light affliction is so bearable.

—THE Bishop of Lahore proposes to resign his episcopate. The Archdeacon, it is said, will succeed him. It is stated by a contemporary that the Metropolitan is disappointed in his hope of having a suffragan for the N. W. Provinces, to reside at Allahabad. An Act of Parliament will be necessary for such division of the see. In accordance with a Memorial from the S. P. G. there is to be a Bishop for Chota Nagpore.

—A RECENT attempt by scientists to shift the home of the primitive Aryans from Central Asia to the shores of the Baltic, rests upon the fact that the birch tree is mentioned in primeval literature, and the birch—say these scientists,—never grew east of Russia. But it appears that the birch is found in India, and Sir Wm. Hunter says that merchants in the Simla hills use birch-bark for their account-books. We seem to have got far away from the science of Lord Bacon.

—WE commission our Ingenuity to keep a good look-out ahead and notify us when we get near any place that is likely to prove a trial of patience that we may turn from it. Yet the apostle James says, Count it all joy when ye fall into divers trials knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire wanting nothing. It is then a great mistake to make our calculations and arrangements so that we may escape the things that try our patience. For in the perfecting of our patience is the perfecting of our nature. Carefully to exclude from our path the things that test our patience, is a capital error, and shows a grievous failure of faith. Faith assures us that through faith we shall come off victorious when we reach the testing-place of patience; but we unbelievingly settle it that we shall suffer a defeat, shall give way to impatience. Let us learn, as soon as possible, not how to escape trials of faith and patience, but how to come off conqueror in those trials. Be strong in the grace that is in Christ Jesus. His grace is sufficient for you. You are defeated at the testing places because you strive in your own strength to conquer the trial. Take the shield of faith, the armour of God. Blessed is the man that endureth temptation, not he that escapes it.

—WE are glad to find the *Anglo-Indian Advocate* speaking as follows for the community which it represents; "The drinking and rollicking which in past years have attended our efforts at *al fresco* should, we think, be discontinued." Our Anglo-Indian and Eurasian friends will greatly honour themselves by adopting this counsel.

—WE take the following from the same :

The various Zenana missions and missionary bodies import many ladies from England to work among Indian ladies, that the imported ladies are useless for two years, as it takes them fully that time to master the elements of the language, and that they can never be thoroughly in touch with a new world that only comes within view after their thoughts, manners, and ways of life are fixed. In these circumstances it seems to me that the Association should step in and invite properly qualified young ladies brought up in India to send in their names if they care to work in the missionary line, and then put the candidates in communication with the mission bodies requiring such labour.

The Zenana Missions do what is here recommended, and are by no means unmindful of the value of this agency. Ladies brought up in this country are found in most of the Zenana Missions with which we have any acquaintance. It is not necessary however to discourage the "import" of workers from the West.

NOTICES OF BOOKS AND REPORTS.

THE *Harvest Field* for October begins with a good article entitled "Sentiment and Heathenism" by the Rev. W. W. Holdsworth. This is followed by one entitled "A Custom that ought to be stopped." This relates to the shocking way in which lying-in women are treated among the Gollarus of the Mysore country. With them it is lying out. We must make an extract from this:—

About two miles from Chitaldrug there is a small Gollara hamlet. In the evening of the 19th of August a young woman in that hamlet became aware that the hour of her travail was at hand. She said nothing, however, to any one, because she knew that the moment it was told she would be sent away from the house into the darkness outside, without food or company. By 10 o'clock it was impossible longer to hide the urgency of her condition. Greatly did the old headman of the house grumble. "What bother! and to come in the night-time, too. Quick! take her outside the village and leave her there." Instantly two women led her outside the village, placed her on the ground with a small date mat near her, and retired to a distance where they sat down in company with two men.

This was the poor woman's firstborn. The night was so dark that two people standing near could not see each other's faces. In the surrounding stillness her cries might almost have melted the hills and the stones; yet no one pitied her or went near her. "It is the custom of our caste," said the four relatives, and they sat unmoved at a distance chewing their betel-nut and tobacco. They spoke no

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word to comfort her. They fetched no midwife to help her. They did not even strike a light for her. Their sole reason for stopping out at all was to keep dogs and jackals away from her. To crown her miseries the rain was beating down heavily upon her the whole time; the spot where she lay a small stream was flowing; and a very cold wind was blowing. It was under these circumstances, at about 3 o'clock in the morning, that the woman brought her first-born into the world. Everything that is necessary at such times she had to do herself, and in the thick darkness too. Taking her newborn babe she laid it on some grass on the wet mat, and then covered herself and it as best she could with her own wet cloth. When morning dawned it was raining harder than ever, and she was lying still on the ground trying to sleep. At about 9 o'clock two women came, and in the course of half an hour put up at a little distance a semi-circular thatch hut without any walls. It was something indeed, but not much; scarcely a yard and a half high, and a yard wide. A good strong wind would have lifted and carried it away easily. Miserable as it was, however, the poor young mother, of sheer necessity, got up, and carrying her child, walked to the hut, and hid herself as best she could underneath it. The women left her as soon as they had set up the frail shelter, and gave her no help in getting underneath. Here she must stop for twenty-one days.

The party that witnessed this horrible treatment complained to the Caste-people, but one and all protested they could do nothing, custom must be obeyed. We agree with our contemporary that Government should put a stop to such barbarities. An article *In Memoriam* speaks of two useful men in the Mission Church at Hyderabad, lately passed away, W. S. Iyer and R. Parthasarathy. A Talk with Commissioner Tucker, A Mission in Upper Burmah, Notes and Extracts and News make up the remainder of the contents.

THE *Palm Leaf*. September This second number contains, besides original matter, a good many interesting extracts bearing on the subject of temperance. It has a letter from Rev. Dr. Stone regarding Mrs Leavitt, the representative of the World's Women's Christian Temperance Union, a letter from Miss Frances Willard and Mrs. H W Smith of the said Union proposing the 12th and 13th of November next as days of prayer for the temperance cause, and much else of a cognate character.

THE *Madras Christian College Magazine*. October. The first article, "God and Religion" is by the Rev. R. Scott. The subject is to be continued in two other papers. By the by, we are surprised that Job should be spoken of as a Jew, on the first page. Is there any evidence of this? This is a thoughtful and suggestive article. The Rev. Dr. Miller writes on Palestine, "the least of all Lands." An article by Professor Weber on "India and the West in old Days," is translated. The Poverty of India is discussed by K. Sunderaraman, M. A. The remainder consists of Literary Notices, Notes, Extracts, &c., &c.

Progress for October has an exceptionally fine view of Kinchinjunga seen from Darjeeling and other illustrations, and a variety of interesting reading matter including The Study of Literature by John Morley.

Oriental Government Security Life Assurance Company. Limited. Report of Proceedings. These are serious documents, reminding man of his mortality and of the uncertain tenure of life. Am I likely to be summoned away from this world at any moment? The next question is, Is there for me a mansion on high? If not the first thing is to flee for refuge and lay hold on the hope set before me in Christ. After that the matters brought forward in these documents, demand the attention of those who have families.

WE have been favoured with the following: *The Woman's Friend*, Tamil, October. *Missionary Review*, October. *Thy Healer*, October. *Christ the Life of Lives*, Rev. W. W. Brown. Foreign Peep Show, B. Aitken.

INTERNATIONAL BIBLE STUDY.

October 16.——„——*Matt.* 8: 28-34.

See last Guardian.

October 16. (*Commit vs.* 4-7) *Matt.* 9: 1-8.
October 23. (*Commit vs.* 23 26) „ 9: 18-31.

GOLDEN TEXT (16th.)—"The Son of Man hath power on earth to forgive sins." Matt. 9: 6.—(23rd) "According to your faith be it unto you." Matt. 9: 29.

Last week, when we sat down to write about the portion for Oct. 16th, not having the Lesson Book by us, we naturally supposed that the lesson was the last seven verses of Matthew 8. We now find that this was a mistake and that these verses have been skipped in the international series. We have accordingly to comment on two lessons this week, and must make our notes briefer than usual.

Jesus returned to his own city, Capernaum.

"And behold they brought to him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee." The narrative is here very brief. In Luke 5: 17, &c. we have some portions of it expanded. Jesus was in a house, teaching; there were scribes and Pharisees there, come from distant places, to scrutinize the conduct of this new and popular teacher. The men who were bringing the paralytic, not being able to penetrate the crowd at the door, ascended by an external stairway to the roof, and finally succeeded in lowering the poor man on his bed into the immediate presence of Jesus. Seeing their faith, which instead of being baffled by obstacles surmounted them, Jesus said unto the helpless man, Son, be of good cheer; thy sins be forgiven thee. Jesus gave him the best that he had, willing to teach him thus what he chiefly needed. Even if deprived of our bodily powers our supreme need may relate to the soul. The cavillers, sitting by, heard the strange words and rushed at the opportunity of judging him, in their hearts. Who can forgive sins but God only? Who indeed? Jesus saw what was going on in their minds, and pointed out that the same power, divine power, was needed to heal the man's bodily ailment, and his spiritual paralysis. So that they might know that the Son of man had power on earth to forgive sins, (a fact having its significance for themselves, if they would only know it) he saith to the paralytic, Arise, take up thy bed, and go unto thy house. This the man did, going forth, unaided, by the door. The crowd beheld with astonishment, and glorified God who had given such power to man. Let us glorify God who became thus condescendingly manifest. Have we heard from the lips of the Son of God the words, Thy sins be forgiven thee? It is not absolution at the lips of any priest that will avail us aught.

October 23. Passing over verses 9 17, we find our lesson in verses 18-31.

The ruler of a synagogue, Jairus by name, had a daughter 12 years of age, smitten with sickness, and when she seemed at the point of death, the father hastened to Jesus. While there was hope, he was reluctant to seek the help of Jesus; but caste-feeling gave way in the presence of this great affliction and he cries to Jesus: My daughter is even now dead; but come, lay thy hand upon her and she shall live. As they are on the way, a woman who had been suffering from hemorrhage 12 years, and had in vain spent much money on physicians, made her way through the crowd and touched the garment of the Master, believing that she would thus be restored. She was restored, and was stealing away home with her blessing, when the voice of Christ arrested her. It did not seem to him an unseemly thing for the woman to bear testimony before others, as to what she had received; even in the public street and before a great crowd, that kind of testimony was not unbecoming. Jairus needed the testimony, for just then there came a messenger from his house to say that all was over, his sweet daughter, his only one, had expired, and Christ's expedition in her behalf was too late. However, Jesus encouraged the flickering faith of the father, saying, Only believe.

When Jesus came to the house of the ruler of the synagogue, there were mourners and minstrels, already pouring forth their funereal wail. Jesus said to them, "Give place; for the damsel is not dead but sleepeth." They laughed him to scorn. Did not they know when a person was dead? It was their hour; it was for them to take the rule of things and let all the neighbourhood know, by their well-studied lamentations, that the daughter of the house had passed away. "But when the people were put forth, he went in and took her by the hand and the maid arose." The maid arose; three little words; but oh the blessed significance of these words to the parents and all the household. How great the testimony to Jesus as the Arbiter of life and death, the Overcomer of the great Captor, in whom we have the promise of the restitution of all things. I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die. Jesus has the keys of death and hell.

Surely the hearts of all who witnessed that display of mercy and of power must have been drawn to Jesus. But we hear nothing more of Jairus, and cannot affirm that he and his became humble followers of Jesus. If all who were healed by Jesus had become his sincere disciples, the number would have been far more than 120 at the time of his ascension.

The Bombay Guardian.

SATURDAY, OCTOBER 15, 1887.

NONCONFORMISTS AND MODERN THOUGHT.

Mr. Spurgeon has lately found it incumbent on him to draw attention to a defection from the truth among the Nonconformists, a departure from evangelical teaching. We have long been familiar with the fact that in the Church of England there is a Broad school that deals rudely with many of the sacred convictions of evangelical men, and renders large homage to the novel speculations of German critics. We should not be surprised if Nonconformists should be affected to some degree with the same taint. Some years ago we had occasion to speak some what severely of Lectures published by a missionary of the London Missionary Society, in which Christianity was made to appear as joining with Hinduism, Parseeism, Buddhism, &c., in bodying forth an Eclectic system of religion now at length available for the nations. We were surprised at the measure of sympathy extended to this Lecturer and his views. We were told that a certain Professor of a Theological Institution had had much to do in propagating these views. The *Christian World* showed that there was a tendency in this important body of Christians to relax the strictness with which some evangelical views had been held, and to accept of a more rationalistic way of looking at the doctrines of grace. The *Christian World* has gone forward in the direction indicated, and has lately declared, with a good deal of boldness, what "Modern Thought" takes exception to, in doctrines hitherto regarded as evangelical. Modern thought cannot recognize (1) the moral possibility of imputing either guilt or goodness; (2) the justice of inflicting everlasting punishment for temporary sin; (3) cannot accept of verbal inspiration; (4) cannot make its acceptance of a true Trinity of Divine Manifestation cover Polytheism. With regard to this last, Modern Thought does not go beyond true Orthodoxy. Christians may have used injudicious language on this subject, but they certainly do not hold to a plurality in the Godhead. We believe that there has been with regard to the first point a careless way of stating the doctrine of imputation, calculated to create difficulties in the minds of the unestablished. The form in which the righteousness of God in Christ is made available for the penitent sinner, is one that affects the heart of the recipient, transforms it, so that as a matter of fact there is impartation as well as imputation. He that believeth *hath* the Son of God; he participates in the value of his atoning blood; and the forgiveness of his sins because of Christ's death, fills him with a grateful love which is, in effect, holiness. But imputation has sometimes been spoken of, as though it delivered from chastisement without delivering from sin. Men however who propose to be teachers of doctrine are inexcusable for being stumbled by misstatements or exaggerations on the part of those who have not thought deeply on the subject.

We have no reason to doubt that as a body, the *Independents* of Great Britain are holding fast the faith of their fathers. But, like most other Protestant bodies, they have not been altogether successful in conserving their young candidates for ministry, from certain injurious tendencies of modern thought. There are among them many admirable men, staunch witnesses of the truth as it is in Jesus, who will not fail to take note of the tendencies referred to by Mr. Spurgeon, and will lift up a standard in the day of conflict.

With regard to the expression 'temporal sin,' as contrasted with 'everlasting punishment,' it is misleading. The time it takes to commit a sin has nothing to do in the determination of its heinousness. A single word, a momentary act, may constitute a man guilty of high treason. Sin takes its character from the one sinned against. When it is of the nature of rebellion against a Sovereign of infinite perfections, it may properly be called infinite. And, as we were showing the other day, each sin lives on in its results, and for all we can say, has an inextinguishable life.

HOW TO READ THE SCRIPTURES.

Many a Christian, in submitting to Christ, finds the change in his experience like the changing of a desert into a watered garden. But after a while the beauty and freshness of this garden seem to be disappearing. How is this? Perhaps he was trusting in what he had received, rather than in the Giver. We come to Christ that we may learn of Christ and go on learning till the disciple is as his Master. One of the things that Christ would teach us, is, How to read the Scriptures so as to find in them the more abundant life. And in order that he may do this, there must be a sense of need, a consciousness of our own insufficiency, a belief in the Spirit of truth.

We may read the Bible, in course, cursorily, to familiarize ourselves with its contents as a whole. But with reference to our growth in grace, there must be another kind of reading, characterized by Expectation, Interrogation, Concentration, Inference, Comparison, Faith, Apprehension, Application, Obedience.

We look languidly at a passage, as at some long-familiar statement, and are tempted to say in our mind, We know all about this. It might be well then and there to ask yourself what you really know about it. While you are answering this to yourself, it begins to dawn upon you that the word of God has the riches of God and is like the river of life, perennial. So the reader looks to the word with expectation. Then he does not go from verse to verse, from chapter to chapter, in search of something sparkling, but Concentrates his attention upon the place where he is, and Interrogates it concerning God, concerning himself, concerning mankind, draws Inferences from it, Compares it with other Scriptures, by Faith embraces what it has to offer, reaches a clear Apprehension of its meaning, is particular to make Application of its teaching to himself, and Obeys it wherein he finds that he has failed previously to do so.

We wish to say a few words concerning the importance of making correct Inferences as we study Scripture. If the reader will look up some of Paul's quotations from the Old Testament in his Epistles, he will see what an adept the Apostle was in drawing inferences from the word. Or still more, if he considers our Lord's inferential use of Scripture. Jesus looked at the words "the God of Abraham, Isaac and Jacob" and whereas the vision of some does not permit them to find in all the Old Testament, the doctrine of man's immortality, Jesus saw it to be involved in this simple statement. God is not the God of the dead but of the living. (See John 10: 34, 36 and other instances.)

Let us take a passage and see what we get out of it by legitimate inference: "I am the living bread which came down from heaven." The living or life-giving bread is, for those who are without life in themselves; who are dead in trespasses and sins; to have life men must come to him; to have life men must have him; he that believeth on the Son of God hath life; he that hath the Son of God hath life; so to believe upon him is to possess him, bread is broken that it may be eaten, Christ dies that we may have life, and lives forever that he may forever impart it; he is available for all, so he must be present everywhere; but his body is not present everywhere; being material it is in one place; but Jesus is spiritually present wherever his word is found; the life, the salvation that Jesus imparts, is from heaven, and from the cross because it is from heaven; God so loved the world that he gave his Son; if we feel for those who are famishing for lack of material sustenance, how much more ought we, ought I, to be willing to spend and be spent that I may testify to others concerning this living bread; this life is from heaven,—it will take us to heaven; and so on. This is not an intellectual exercise; it is simply following on to know the Lord. In this kind of study we shall be amazed at the way in which the word not only reveals to us but imparts to us its celestial treasures.

As an illustration of the importance of drawing inferences from the word of God, we take the following narrative by Rev. A. J. Jarrell, from the *Christian Standard*:—

I do not remember the day when I was not seeking the Lord. But the last three years of my unconverted life I was continually seeking Him; and the last three days and nights I hardly ate, or drank, or slept. I stood on the very borders of despair. I could shut my eyes and see the forked lightnings of the wrath of God. My meat was wormwood and my drink was gall. As I walked home from church, in August, 1856, I mused within myself: "Did not Christ come into the world and die for sinners?" "Yes, He did," I said. "Am I not a sinner?" "God knows I am." "Then did He not die for me?" "Yes, He did," I said, and felt I was on rock bottom when I said it. "But, if He loved me enough to die for me, and buy my pardon, and pay for it in His own blood, don't I know He loves me enough to give it to me, now that it is all paid for?" "Yes, He does," I said, and dared to look up into the face of the sky, and repeat, "I know He does." For the first time in my life I let loose my doubts, and trusted Jesus, and in the twinkling of an eye the Everlasting arms met around me. I could almost hear Him say, "Why didn't you trust me sooner, that I might have saved you all this sorrow."

I finished my education, and became a preacher, I determined, if I ever found a man as near to perdition as I thought I was, I would try these same questions on him. They were four great, golden grappling-hooks that had brought me from the pit; and I believed they could bring any man up. At last, I found

my man. I was chaplain in the army, and being too sick to march with my regiment I was sent to a hospital in Richmond. As I lay asleep, about 10 o'clock one night, the "ward-master" awoke me. "Are you not a chaplain?" "I am." "Well, a dying captain in the other hall sent me to beg some preacher to come and pray for him. Will you go?" As quick as I could dress, we entered the hall. As we passed the door, he turned a tearful glance at us. "Are you a minister, sir?" "I am," I replied. "Well, for God's sake, come and pray for a dying sinner that will be in hell before morning, unless God saves him." By this time I had reached his bunk. I started to repeat a few passages of Scripture for him to lay hold on. But he lifted his hand, "My dear sir, I am dying: I have no time to hear you talk: pray!" I fell on my knees, but he seized the prayer out of my mouth, and prayed until he fainted. When he stopped, I began; but in half a minute he caught his breath, and with it the prayer again. Such a prayer! Knee deep in the river of death and unsaved! How he prayed! It has been twenty-three years, but I can shut my eyes and see his face, and hear the prayer now. But I determined, when it came to my turn again, to close the prayer. I sprang to my feet: "Captain, if you have but three minutes to live, I must talk to you, two out of the three." I thought of my grappling-hooks. "Captain, did not Jesus Christ come into the world and die for sinners?" "Yes, He did." "Are you not a sinner?" "What a sinner I am!" "Then, did He not die for you?" "Yes, He did." "But if He loved you enough to die for you and buy your pardon, don't you know He loves you enough to give it to you?" Not a muscle moved in his face. He fastened his eyes on me. "His soul was stretching its arms to meet." I repeated the last question, and the light flashed all over his troubled face and his purple hands were clapping over his head as he shouted, "Yes! Yes! 'I know that my Redeemer liveth and that He shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God! "Thanks be to God who giveth us the victory through our Lord Jesus Christ!' 'I know whom I have believed and am persuaded He is able to keep that which I have committed to Him against that day.'" Then he fainted away. But in half a minute up he came again, with a shout. He continued fainting and reviving singing and shouting until about midnight, when he slipped the last cord, and soon left the earth's little shadow far behind him. He had been praying ever since the bullet pierced his body, eight days ago, but not a ray of light reached his heart until the moment he trusted; then all was light.

THE MILLENNIUM. II.

THE Sons of God. What does this expression mean in the New Testament? What is its topmost meaning? As many as are led by the Spirit, they are the sons of God. Let us hear what John says in his first epistle, 3rd chapter: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Something or other now hinders us from seeing him as he is, so that we are not fully conformed to him; but he shall appear, he shall be manifest in all his sovereignty and sublimity and then we shall be manifest. He shall come to be glorified in his saints, and admired in all them that believe. The expression, sons of God, declares what we are, the relation we bear to God, the filial spirit cherished towards Him, his image that we bear in a measure. But the faith to appropriate the fulness of blessing in this epithet, seems not yet given. When he shall appear we shall be like him. In connection with Rev. xx what have we to show that Christ has appeared? In 2 Thess. 2: 8 we read: Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. The Wicked one here is the Man of Sin; the destruction of this system is to be accomplished by the manifest Saviour. Now the Man of Sin is easily identified with the Romish apostasy, and with the seven-hilled city. But these are overcome when the 20th chapter is reached, and the inference is that the manifestation of the Son of God has then taken place. Have we not this manifestation in the account 19: 11-16 given of the egression of the Word from heaven on a white horse followed by a celestial cavalcade; and the sharp sword from his mouth, the sword of the Spirit, smiteth the nations. Even this follows the triumphant hallelujahs at the beginning of ch. 19. These various scenes are not however necessarily successive. There is some mighty attestation from on high; one phase of its effects is described and then another.

The history of the Church is very much the history of those who were regarded as heretics, and were persecuted by the power that claimed to be the Church. For many a century as we seek to follow the fortunes of Christ's true witnesses, we find ourselves guided to prisons and chambers of torture and autos-da-fè, acts of faith, not the faith of the burners but the faith of the burned. These were they of whom the world was not worthy; disciples that took up their cross and followed the Lamb to Calvary. The law of Christ was written in their hearts, and they were swayed by the principles that swayed Christ. Their negations showed what their principles were. They refused to obey the mandates of Antichrist which showed that their aim was to please Christ They refused to screen themselves from obloquy and torture by receiving on their foreheads or in their hands the mark of Conformity; their Non-conformity was the token of their conformity to Christ. Men killed them and undertook to secure to their names undying infamy. But here in ch. 20 we reach a period when these witnesses for Jesus are recognized as his bosom friends, sharing in his glory and participating in his sovereignty; and the opinions and conduct for which they were done to death, are invested with celestial brightness. In a word the great principles which they sealed with their blood, are now everywhere recognized as the standard of God.

"And they lived and reigned with Christ a thousand years." Concerning the meaning of these words a great many theories have been broached, which we cannot consider. Some may think that we just add one more to these speculations. But as we have been asked to state the views we have been led to form, we do so, and there leave it. In the day when we shall find ourselves in the midst of these great scenes we shall probably find that in some respects all commentators have been more or less in error. The things of a future dispensation cannot be described in terms of that dispensation; by necessity of the case, they must be described in terms of the existing dispensation. When we look at the prophecies of Messianic times in the Old Testament, we find that they were couched in the language of that day; if they had been clothed in New Testament language they would have been a great stumbling-block to contemporaries. Up to the very time of our Lord's Ascension the disciples were utterly unable to form an idea of the nature of the kingdom on whose threshold they were standing. The prophecies concerning the New Dispensation have to be translated into the language of this Dispensation that we may understand them. And so with regard to events connected with our Lord's glorious dispensation they will differ so widely from the things that our present limited faith gives us to see, that it is probable we shall not fully apprehend them, until we enter into the experience of them.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian"

MY DEAR SIR,—I am just leaving Simla after three months spent in the beautiful summer capital of our India. We are bidden to recount to our Christian brethren what things the Lord hath done for us (Matt. v. 16.) I take the liberty of jotting down a few thoughts of personal experience, if only as a relief for my own soul, if not likely to be of much service to others.

I came up to Simla in poor health—health poor in spirit, poor in mind, poor in body. I came up especially for spiritual blessing. I am refreshed: I go away refreshed; I desire to express my thankfulness to Almighty God for the lessons taught me, and the refreshment He has given me.

The first thought that struck me on arrival was—and the thought is yet fixed within me—'What a grand Christian fortification this Simla is, what strong redoubts and outworks it has!'

The centre of Simla is a beautiful Ridge, where the beauties of God's scenery on either hand may be read by elder or child, by white and by black, "without money and without price,"—where His own handiwork, His finger can be read in every delicate leaf, in every aspiring tree, in the chirp of every bird, in all the varied beauty of landscape.

Over and above this, one finds at each end of this Ridge a house dedicated to Him, whence His ministers minister of their spiritual substance to large congregations the food the people need.

There have lived at each end of this Ridge such men as Dr. Fraser, Archdeacon Tribe, Rev. E. Beatty, Rev. J. E. Robinson, forming redoubts in themselves to which the godly might gather if in trouble from spiritual foes.

But beyond this Ridge long spurs strike out northwards and eastwards. And at the ends of these spurs have been strong outworks,—the far heathen outwork occupied by the Rev. Robert Clark, the revered head of the missionary body with some of his co-workers coming up from time to time to his redoubt, and gathering stores of refreshment for spirit, soul and body and returning to their arduous work in the plains; at the end of the eastern ridge, Bishop French, with a body of godly laymen about him,—a Broadbent, a Jacob, a Louis, a Williams, and others besides. Away

in Chota Simla, the eastern and southern spurs from the Ridge, a number of godly men and women gathering in the middle of the work, for prayer, singing, and the reading of God's word. Such I found on coming to Simla this time.

One's own work—what has it been?—truly the discovery of a rich vein of precious metal. But one finds that only just at its surface have we scraped, after a three months' residence in the station. There are hundreds of hearts to be touched and reached with more effort, more single-mindedness of purpose, a truer redeeming of the time, than one has devoted to the cause. The days are still evil. The two chief trials of Simla as a community would seem to be the tendency to personal *neutrality*, on behalf of a large number of professing Christians, who would seem to be almost ashamed to plant their colours firmly in the ground, and stick by them, regardless of what "the world says," forgetting that we must be for or against.

There is no "via media," notwithstanding the heathen aphorism. The word "middle" is scarcely used in the Bible, but Jesus does speak of a place 'where He is in the midst.'

The other trial would appear to be the "hearing ear, the seeing eye," and a forgetfulness of the fact that these 'the Lord himself made,' together with a 'wholesome tongue.' It is exceedingly difficult for the best intentioned to keep free from what is colloquially known as 'gossip;' *i. e.* listening to something about one's neighbour which some would rather not hear said about oneself, or repeating the same, or keeping one's eye purer than to behold evil. To keep free of abusing these three senses is almost to register oneself as a lunatic; indeed an officer who is known for many years to have made a long attempt in that direction has been openly called so; and 'Christian' people were found to laugh at the expression. There is an immense deal of real downright hard work done in Simla: that is professional work for government. But it remains a question whether sufficient utterance is given by Christians to the innermost workings of their hearts, such as would tend to strengthen weaker brethren, walking in the same paths. A greater personal missionary effort would seem to be needed on the part of each individual of the Christian community; such effort would in itself entail such pressing forward to establish others as would establish ourselves more firmly. Perhaps there is no foundation on which Christians in this country can meet on more common ground than that of work among the heathen. We all feel our responsibilities in the matter, but need to have them brought home to us. Did we but each take to ourselves the verses which give us to understand that our lives should be such as to make the wilderness a solitary place glad for us and the desert to rejoice and blossom as the rose; instead of mourning with "ennui" over the dulness of our lives we should see Christ more and more before us as the object of life; and imbue ourselves with a missionary spirit by His example.

An effort was made in this direction; namely, to hold a large public meeting in the Town Hall at Simla to stimulate interest in Foreign mission work. But the effort proved abortive. Those who should have been the first to further such an effort threw difficulties and cold water on the project till it was fairly stifled. A few came forward nobly on its behalf. The result is that the local clergy have promised to support the Church Missionary Society if they care to hold a large meeting next year. But whether they will find Jerusalem so full again, and be able to secure the presence of so many representative missionaries from all parts of northern India, free of all cost, as were present in Simla during the last week of September, is a question. Ladakh and Peshawur, Kotgurh and Dehli, Jubalpur and Amritsar, Agra and Umbala, all had representatives.

Such gatherings could not do otherwise than stimulate every sort of good work, by going to the fountain head of the best labour, Christ Himself and the fulfilment of His commands. However God's work will go on regardless of meetings, and that the work is going on, may be seen in Rev. T. Edward's Native church, and the meetings held near his house on Tuesday evenings for the Native Christians; besides those alluded to already. The sister Y. M. C. A.'s are, it is trusted, doing useful work by impressing a missionary spirit into the members—and the efforts which have not come under our notice. Where so much Christian labour is being undertaken it is impossible not to believe that God's Holy Spirit will rest abundantly if sought and interceded for. There was a notable gathering on the evening of the 30th September, outside the Union Church. The Rev. T. Hyde from Kelany, Rev. W. Thwartes from the N. W. Frontier, and Rev. Mr. Clarke from Amritsar, gave stirring addresses to about 250 people.

Such is the spirit we would like to see more of and the warm blood set in motion through the veins of this land.

We leave Simla full of deep personal regret at the littleness, the worthlessness of one's own individual work and effort, yet refreshed in spirit, soul and body, and thanking Him once more for all this goodness to us during the three months' sojourn.—Matt. iii. 16.

CENTURION.

DEAR SIR,—This is the view Commissioner Tucker takes of the European and Native Christians. "I have travelled through the length and breadth of India, and am personally acquainted with a large number of Native Christians, and, taken as a body, I have no hesitation in saying that they are very much superior to the generality of European Christians, whilst they are at best equal, if not superior, to the Hindu community, from the mere standpoint of temperance and morality." And yet Mr. Tucker would like the Hindus, who are so temperate and moral, to be Christians! Why seek the Christianization of a people so superior to the European Christians and in no way inferior to the Native Christians? Religion is useful only so far as it makes people temperate and moral, and if the Hindu religion does that better than Christianity, is it not wrong to ask the Hindus to give it up and embrace an inferior religion? It is more the uncertainty and doubt that characterize the sentiments and actions of the propagators of Christianity, and chiefly of those who make loud professions of transcendent piety that offer the greatest hindrance to the cause of evangelization. Amongst educated preachers there is this same uncertainty manifest, and among those who denounce education and glory in an emotional transcendentalism, the state of uncertainty and doubt is most lamentable. Unless Mr. Tucker can assure himself that he can really benefit the Hindus morally, who are so morally superior to his fellow-religionists, his attempts at proselytism, distinguished as they are by extraordinary self-denial and enthusiasm, will end in defeat. I strongly believe that an effort at evangelization ought to be based upon a firm, intellectual conviction, and unless that is done there cannot be any firmness in the missionary. He may be carried away by every wind of doctrine or every phenomenon that he may meet with in the course of this world. The Apostle Paul was earnest about the spread of his Gospel because he felt and knew of a certainty that it was the power of God unto salvation, and saw its glorious results in the hearts and lives of the men and women that had received his gospel, while the heathen world he saw lay in wickedness. If the Hindu world does not lie in wickedness, and the Christians are no better than it, Mr. Tucker cannot have the moral earnestness and the success in conversions that the Apostle Paul had.

I do strongly believe that the present want of missionary success is not owing so much to the apathy or worldliness of the Natives, but to the moral timidity of the preachers. They cannot, as a class, muster courage to denounce the pagan superstitions as abominations which must be at once discarded for the infinitely higher claims of Christianity, and to point to the practical effects of it their own lives and those of their fellow-professors, as infinitely superior to what exists among the unbelievers. There is now-a-days too much talk, too loud vaunting, as if the power and glory of religion lay in the talk and froth of religious braggarts, and not in the silent but all-powerful testimony of a holy and sublime life, having the ground-work of an earnest and enlightened faith. The heathen asks for something higher, nobler, diviner than what he knows and what he is told by men like Mr. Tucker to possess; and unless this is offered him in a clear and satisfactory manner, it is impossible for him to consent. What the Native of high birth and education was able to do in times past, in this very country of India for Christianity, he is able to do now: he would forsake his wealth and position and family, if the moral influences which acted upon him then continued to act upon him now. The missionary then took the initiatory step: he was the aggressor. He denounced the indigenous superstitions and forms of erroneous belief, and spent his whole life in harness. He felt he was the missionary, not only when he was in the pulpit and at the street-preaching but at his hearth and home, in the professional chair, in the shop making his purchases; for he felt he had something precious in his possession and which he longed to impart.

A. B. C.

MISS LEONARD AT MHOW.

SIR,—At the special request of the Rev. C. P. Hard, Presiding Elder of the Central District and the official brethren of the M. E. Church, Mhow, Miss Leonard, Holiness Evangelist, visited this station and conducted a series of holiness meetings, beginning Saturday, 1st October, 7 p. m. and ending Thursday, 7 p. m.

The attendance on the whole was pretty fair, the best being on Sunday eve last. Excepting a few people from the Railway, Ordnance Department, and the Ice Factory the majority who attended the services were soldiers.

As the military found it inconvenient to attend an early morning meeting, one at 11 a. m. was held, but, I regret to say, it was very poorly attended.

Miss Leonard does not believe in long sermons with their 7thlies and twelfthlies, which have the true effect of putting folks to sleep, but she does believe in giving good, solid, incisive, probing but short sermons, sermons which being God-inspired leave a deep impression upon her auditors. Her utterances which are very clear are made with no very great exertion on her part. If she were to follow in the wake of Rev. W. B. Osborn, known as American Osborn, and our sainted brother Rev. John Inskip, by crying aloud, her frame, which is by no means strong, could not stand the effort. Demonstrative she is not, but Dr. Thoburn-like she stands and sets forth the truth of God in its living simplicity.

I believe preachers ought to be natural: they ought to be themselves. Demonstrative preachers would, I am sure, be like fishes out of water in a narrow, old-fashioned pulpit. "Variety is charming."

From a human stand-point-view the result of the meetings will not be reckoned great, but from that of heaven they will be considered so Several believers have been started on the King's Highway of Holiness, some backsliders reclaimed, a few sinners converted, and a number of souls convicted of sin.

The cemetery at Mhow was the first ever entered and the funeral of a British soldier was the first ever witnessed by Miss Leonard since leaving her home in America.

In compliance with an invitation received from the Rev. Delamater, Pastor of the M. E. Church at Nagpore, who had been led by her into the King's Highway, Miss Leonard left by the 11 a. m. train for that station.

Yours in Jesus Christ,
THOMAS E F. MORTON.

7th October, 1887.

THE ROUNDED YEAR.

SIR,—Quite possibly many circuits besides our own have been pre-occupied, careful about many things and serving tables, so that the Annual Conference events cast their shadow before with less of comfort than we might desire, in view of annual collections still overhanging. Possibly the following circular, issued to-day, and supplied to the stations of the Ajmere district, may be suggestive.

The Lord loveth a cheerful giver.—Paul.

As in these three months remaining before the approaching session of the Annual Conference at Calcutta, the Ajmere Methodist Episcopal Church, self-supporting, seeks to complete its benevolences worthily, I promise to give as follows, before the close of 1887 :—

Nature of Expenses.	Rs.	A.
Widows and Orphans of Ministers ...		
Transit Fund		
Bishop's		
Presiding Elder.....		
Pastor's Fund		
Travelling and moving Expenses to and from Conference		
Delegate to General Conference		
Current Expenses		
Sunday School expenses, Prizes, and Treat		
Mission's Grant-in-aid		
Missionary Society		
Total.....		

Signed. _____

These may be handed to those attending class or the congregation, to be filled up after careful thought and prayer, and returned to the Stewards on the plates or handed to the Pastor. The Church officers may use the schedule in correspondence, emphasizing the items thought most essential in the status of the circuit.

Your obedient servant,
C. P. HARD.

Ajmere, Oct. 6, 1887.

N. B.—The first in the list is a sacred cause; the second is an old obligation; all are worthy. Would not distant friends (in or out of India) assist? Gifts sent to the *Bombay Guardian* might be carried to the South India Conference, those committed to the *Indian Witness* would be handed to the Bengal while the *Kaukab i-Hind* would accept any thing for the North India Conference.

SIR,—Is it to be wondered that the Christian Sunday is so badly observed by professing Christians in this city and country, when those in authority set the example? Early in the year H. E. the Governor shocked some consciences at least by attending and making much of the celebration of heathen ceremonies at Sir D. M. Petit's on a Sunday morning, and this morning was chosen by H. R. H. the Commander-in-Chief to make an inspection of the Malabar Point and Mahalakshmi batteries. How he shall keep Sunday is a question for each man's conscience, but surely those in authority should remember the probable effect of their example. If personally the Commander-in-Chief can conscientiously do his official work on Sundays, surely he should remember that weak brethren will be strengthened by his open example to do things in that day which their consciences tell them they should not. Both H. E. and H. R. H. are known to be religious men, and I am confident an appeal to them will not be in vain.

DOKIMASTES.

9th October, 1887.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

WESLEYAN METHODIST CHURCH.
Sunday, October 16th, 1887.

Colaba—Colaba Causeway, 7 a. m. and 6 p. m. Rev. G. W. Clutterbuck. Special Children's Service at 3-30 p. m. The children from the Byculla and Parel Schools will be present. Friends cordially invited.
Monday 8-30 p m. Sacred Concert on behalf of Building Fund.

Byculla—Next to Victoria Gardens. 11 a. m. Rev. G. W. Clutterbuck. 6 p. m. Mr. John Staples.

Parel—Elphinstone Road, 9 a. m. Mr. F. Patell 6 p. m. Mr. S. D. Young.

Cordial invitation to all.

THE CHILDREN'S SCRIPTURE UNION.

The monthly meeting in connection with the above Union will be held to-day, at 5 o'clock, at "The Lodge," Girgaum.

All young people and children are invited to be present, and to bring their Bibles.

E. M. CRITTALL,
Honorary Secretary.

Epitome of News.

SATURDAY, OCTOBER 8.

—We learn from the *Shid Shidan*, that H. E. Lord Dufferin has presented his Persian Munshi, Babu Bireshwar Mukarji, with a watch, accompanied by the following letter: "My dear Babu,—In consideration of the kind way in which you assisted me in my Persian studies, I hope you will allow me to present you with the accompanying watch and ring as a mark of my gratitude. I have had the watch expressly sent from England from one of our best makers, so I hope that it will go well, and that it will record nothing but pleasant hours for you all your life.

"Yours very truly,
"DUFFERIN."

—The C. M. S. Native Church Council of the N. W. Provinces, met at Allahabad, Sept. 27th and 28th.

—The *Rangoon Gazette* reports the death of Boh Shway, the most powerful and successful of the dacoit leaders since the annexation. Boh Shway has kept the country north of Thayetmyo in commotion, his influence at one time being paramount, although lately he has been forced into hiding. It was his gang that killed Colonel Auchinleck and Mr. Phayre, Deputy Commissioner of Minboo, wounded Captain Parsons, Mr. Dobson, and many other officers. The honour of ridding the country of this noted freebooter belongs to a flying column, commanded by Major Harvey, of the South Wales Borderers. He had with him forty mounted infantry of his own regiment under Lieutenant Way, and 30th mounted Infantry, 7th Bombay, under Captain Alban.

After a forced march of fifty miles they attacked Boh Shway's Camp in the hills, nine miles northwest of Milangon at noon on Wednesday, killing Boh Shway and ten others. Many were wounded and the remainder were persued on foot upwards of two miles in the thick jungle, and scattered in every direction. —Our casualties were *nil*.

MONDAY, OCTOBER 10.

—*Hyderabad Record*: We have to record with regret the death of Mr. Maskell who was a short while ago employed as the Head Subordinate in the Military Secretariat of the Regular Troops, and also the deaths of three of his children. It would appear all these made a hearty meal of some English Tin Preserved Provision, which brought on indigestion and eventually terminated fatally in choleraic diarrhœa. Mrs. Maskell who would also have been one of the victims escaped by being laid up with fever which prevented her from joining the family in the meal.

—*Civil and Mil. Gazette*: "The s. s. *Sumatra*, Captain W. E. Breeze, owned by Haji Cassum of Bombay, arrived in Kurrachee a few days ago with 1,017 pilgrims from Jeddah. There were twelve deaths on the voyage from diarrhœa; the thirteenth death took place on arrival of the vessel in harbour. There were three patients suffering from small-pox on board in consequence of which all the pilgrims for Kurrachee, numbering over 500, were landed at the Quarantine Hospital at Manora, when, after a thorough inspection and other precautionary measures adopted by the health officer, the pilgrims were eventually permitted to leave. Out of the three small-pox patients two have succumbed. The steamer was under quarantine surveillance till Monday evening. The captain of this vessel was prosecuted in the Harbour Magistrate's Court on Monday for committing a breach of the provisions of the certificate granted to the steamer under the Native Passenger Ships' Act, inasmuch as she carried ten and a half pilgrims in excess of the

number she was authorized to carry, and he was sentenced to pay a fine of Rs. 20."

Such a fine is little more than nominal.

—*Indian Spectator:* That notorious Bhabhutgar case, the last of which was heard recently in the High Court, shows how eager a Hindu widow is to clutch at any chance that may restore her to her husband. Here was a man who, upon the slightest acquaintance with the deceased whom he personated, could be shown as an impostor. And yet the wife of the deceased, that is the widow, welcomes Bhabhutgar as her lost husband, lives with and has children by him.

Cases of this kind are not so rare as people might imagine, and parents and neighbours are generally too humane to make a noise about such mistakes. "What happens in his house to-day may happen in ours to-morrow" —thus the neighbours argue with themselves. They will do anything to cover their own and their neighbours' sins. The stories that are told of the contrivances to make widows "happy" without the "scandal" of a re-marriage are passing into proverbs. But so perverse is human nature that men and women will risk their all, life and honour itself, rather than approve of remarriage.

Tuesday, October 11.

—*N. Y. Evangelist:* Of the 181 churches in Edinburgh, 124 are Presbyterian and the same proportion continues throughout Scotland. Hence the recent lamentation of the Church *Times*, whose editor has been travelling in that country, is very natural. "It is increasingly painful," he affirms, "to see so grand a country almost outside the pale of Catholic Christendom, and still more painful to think of its people in ecclesiastical matters, all but aliens." O dear, dear! The heart of our ritualistic brother is further wrenched by the conviction, "borne in him," doubtless, by all he saw, that the Scotch are a very fine people. If he stays in Scotland long enough, he may come to the conclusion that there is nothing that will quite take the place of the Bible, and that for the intellectual as well as moral education of a people.

—The death of William Nelson, senior member of the house of Thomas Nelson and sons, publishers, is reported from Edinburgh.

—*N. Y. Evangelist:* The largest private gift to the mission cause in the history of the Methodist Episcopal Church, was made Sept. 9th, at Warsaw, Ind., where the Board of Missions of the Church received the deed in fee simple of property valued at $130,000, the annual rents and profits of which amount to $5,000. The donors, Elijah Hayes and wife, are old people and without heirs. Being accustomed to a frugal life, they only ask that an annuity of $500 each be granted them by the Board. The amount was increased to $1,000 for Mr. Hayes before the gift would be accepted. Should he die the annuity of his widow is to be increased to $1,000. This annuity is to be paid out of the yearly income from the property. It is stipulated that the donors shall retain a life interest in residence property valued at $26,000 for fifty years.

Some years ago the American Board for Foreign Missions received a donation of a million dollars.

—*Madras Mail:* The Eurasian and Anglo-Indian Association of Southern India celebrated its eight anniversary by a fête in the People's Park, which was the scene of much mirth-making and amusement. The Government and the mercantile firms granted their employés a half holiday for the purpose of enabling them to take part in the demonstration. The park grounds—at least the South Eastern portion—presented a gala appearance. There were innumerable venetian posts, from the tops of which were suspended gaily coloured flags and several tents were pitched, in some of which light refreshments were to be had while in others amusements of various sorts were provided for the younger folk. The Volunteer Band was in attendance, and played several tunes. The morning was wet and gloomy, and the rain continued till about 1 o'clock when the sun appeared, and the weather cleared up. "Whitefield Produce" was exhibited in one of the tents. This consisted of ragi, flour, bacon, &c., and showed that something was being done in the Eurasian colonies near Bangalore.

—*Bombay Gazette:* Wishram Dinkar, one of the police sepoys who were injured in the affrays that took place at the Carnac Bridge by some men of the 17th Regiment, N. I., died of his wounds on Sunday night at the Goculdas Tejpal Hospital.

—*Times of India;* Ahmedabad, 10: Rao Bahadoor Sett Premabhoy Hemabhoy, late member of the Bombay Legislative Council, died here this afternoon.

—At a place called Bhimavaram in the Godavery district, during the rainy season, a whitish substance fell with the rain on the 14th of August, covering a tract of land about six or seven miles around Bhimavaram. The Collector of the district has, we read, sent some of the stuff to Dr. Thurston, of the Central Museum, to report upon.

—*Word and Work:* An interesting valedictory meeting in connection with the London Missionary Society was held on Tuesday in Park Chapel, Camden Town, when farewell and God-speed was spoken to ten missionaries departing for China and South Africa

Rev. Joshua C. Harrison, who presided, expressed the feeling of privilege felt by himself and his church at the fact of that interesting service being held there, and trusted that the brethren would be upborne on the arms of faithful prayer by those present after their departure.

Rev. R. Wardlaw Thompson introduced the missionaries to the congregation. Three were spoken of as ordained missionaries, four as lady workers, and one as a fully qualified medical missionary. The total was completed by two missionaries' wives. The company represented two very different classes of mission work—that among low, degraded, and ignorant populations and that among people of culture and ancient civilisation. The work was one only in the fact that it was alike in each case—work among sinners needing a Saviour. Three were going out to the Matabele tribe. Mr. and Mrs. Helm had been there before for eleven years, and Mr. Helm was the son and grandson of an African missionary. With him went the Rev. Bowen Rees. He also had been out (to Central Africa) before, but had been invalided. The rest were going to China, a totally different field. Dr. Roberts was going out to Mongolia as a colleague to Mr. Gilmour in what might be described as one of the high places of the field. Mr. and Mrs. Lees went to Tien-tsin with Miss Winterbotham. Another lady was destined for Pekin, and the two others for Shanghai Work among the girls and women was there sorely needed.

—Same: While to the faithful follower sudden death means sudden glory, even the most watchful must feel a peculiar solemnity in view of a call so sudden as that heard in a Brighton pulpit on Sunday last. Rev. W. Fraser, a brother of Dr. Donald Fraser, was in the middle of his sermon, when he stopped, dropped down, and in a few moments passed into the presence of the King. He leaves a widow (who was in the church at the time) and five daughters.

—*Overland Mail;* Sept. 23: The necessary treaty preliminary to making a tunnel through Mount Simplon has been signed by the Italian and Swiss delegates.

A long article in the St. Petersburg *Viedomosti* expatiates on the marvellous progress of Russia in Central Asia, and on the superiority and advantages of Russian colonisation and her transformation of the desert wastes, of Transcaspia. The writer concludes with the opinion that the recent Russo-Afghan frontier arrangement with England is of but little importance, and can only be useful to Russia as a temporary and, in any case, not a very lasting arrangement. The writer further adds, somewhat rashly:—"It is to be hoped that the boundary posts put up in the sand by the recent Commission will not leave a trace of their existence within twelve months."

In an interesting article on "Women's Rights in Babylon," a contemporary says:—With regard to the civil status and the position of married women, ample information is accessible to us from the numerous tablet papers of the Egibi family relating to this ancient branch of Babylonian sociology. Marriages in Babylon, as in the East at the present day, were arranged between the parents of the couple, or between the man and his father-in-law; and of such a transaction the following tablet is an example:—

Nabu-nadin-akhi, son of Bel-akhi-iddina, son of Egibi, to Sum-ukin, son of Musallim, spake thus. The woman Ina-bit-sagilla-banat, thy daughter, a virgin, for wife to Uballat-su-Marduk, my son, give thou. Sum-ukin heard, and the woman Ina-bit-sagilla-banat, his daughter, a virgin, to Uballat-su-Marduk, his son, he gave; and one mana of silver and the woman Baranu, Ina Zilli-bit-nibat, and Taslimu, with the furniture of the house for his daughter he gave.

This document, which decided the fate of the lady with the somewhat cumbrous name, is dated in the "Month Adir, 10th day, in the 6th year of Nabonidus, King of Babylon" (B. C. 550). Each party took a copy of the deed, which was attested by numerous witnesses.

Wednesday, October 12.

—*Eastern Star:* It is with the greatest pleasure that we have to announce to our readers that the President and Fellows of Yale College, Connecticut, U. S., have conferred the honorary degree of Master of Arts on the Rev. A. Barnes, the veteran native pastor of the American Madura Mission in recognition of the faithful service he has been rendering to the cause of Christ in India. Mr. Barnes has been working for nearly 40 years in the Madura district in connection with the American Madura Mission. He is one of the most devoted native pastors of the Mission, and has ungrudgingly spent the best part of his life in honest, earnest work for the glory of His Master.

—The *Japanese Gazette* regrets "to say that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together. They are inconsistent the one with the other.

—*The Rock:* An International Freethought Congress has just been held in this country at the Hall of Science, in Old-street, at which delegates attended from France, Belgium, Italy, Spain, and Holland. In considering the subject of secular education, "I am happy to find (says "Dogberry," in the *City Press*) a considerable change has come over this body for the better. The following question was brought forward: 'Ought the teaching to be neutral in the sense of indifferentism to religious dogmas, or ought it to be distinctly hostile to religious beliefs?' The Congress, by a large majority voted in favour of its being neutral in the sense of indifferentism to religious dogmas rather than being hostile. This is better than the coarse, illiberal, discourteous, and ill-advised attacks on Christianity in a scandalous publication which being let alone, has become insipid, and palls upon its supporters."

—The Rev. Elisha P. Swift, born of Hindu parents, a Convert connected with the U. P. Mission, Gujranwalla, died Aug. 16 at that

place after having honourably served the Master in the Gospel ministry thirty years.

—Two men of the 17th Native Regiment, convicted of having been concerned in the assault on the Police the day of the Taboot procession, have been sentenced by Mr. Ryan, Magistrate, to 9 months' rigorous imprisonment each.

—The latest news of Ayub is that reported by a Sirdar who has reached Meshed, and states that the royal fugitive with only one servant was wandering in the desert in great straits and in every risk of dying from exposure.

—Official statistics show that up to the present eight hundred families in Upper Egypt have been rendered destitute by the inundation caused by the overflow of the Nile, and property has been destroyed to the value of half a million sterling.

—Mr. A. W. Whitehouse and Mr. G. H. Gordon, Oxford graduates, who were engaged in cattle ranching in Wyoming, were recently hunting an antelope. The companions became separated, and Mr. Whitehouse in the dusk saw a moving object which he thought was a mountain lion. He fired and the object fell, but, knowing the treacherous character of these animals, he fired three more shots. In approaching the spot Mr. Whitehouse found his friend lying dead, shot through the temple.

—The inquiry into the cause of the terrible railway accident at Hexthorpe, near Doncaster, in which twenty-two people were killed and sixty injured, has terminated in a verdict of manslaughter against the driver and fireman, and sufficient evidence was given to show that the Manchester, Sheffield, and Lincolnshire management have grave charges to answer. It is admitted by the Company's own officials that on big race days it is usual for the block system to be suspended, and the traffic worked by ground flag signalling. That means that, in order to meet an extraordinary demand, and to put additional profit into its coffers, the Company dispensed with the precautions which were in ordinary use, and which were much more wanted when the traffic was heavy. The driver of the train which did the damage has under advice of counsel declined to give evidence, but he had previously made a statement, in which he declared that he did not know that he was to stop at Hexthorpe. The fireman of this train knew nothing of the suspension of the block system and was not looking for flags. Only when he heard a flagman cry, "Whoa!" did he realise the danger and apply the vacuum brake, and the tender of that train had no brake on. Under such conditions no one need be surprised at the disaster.

—*Times of India:* On Wednesday, the 5th instant, the first of a series of mills to be driven by water-power was opened by the Gokak Water Power and Manufacturing Company, Ld., at the celebrated falls of the River Ghat-prabha, in the Southern Mahratta Country. This mill, which is intended to spin cotton, overlooks the Falls, and has been constructed to hold 22,000 spindles. For the necessary power to drive the mill, water is diverted from the river at the head of the rapids, about half a mile above the Falls, into a channel running parallel with the river, and rushes down the face of the cliff through a perpendicular steel pipe, about 180 feet long, into the turbine house below the Falls, where three turbines of 250 horse-power each transmit the power to the mill. The transmission by steel wire ropes is first up to a pier on the southern cliff immediately overlooking the turbines, at a length of 300 feet, and thence to the mill situated 439 feet further south.

—At the Ocean Grove Camp-meeting, New Jersey, last month, 3,141 persons partook of the communion together.

—*Indian Messenger*: The visit of the Maharani Kuch Behar to England with her husband has done one good. Her winning manners have made a very favourable impression on the minds of the high-caste (aristocratic) ladies of England, and many of them have begun to feel more interested in the welfare of the women of India than they ever did. Looking to the general apathy towards India that prevails in England, anything that tends to remove that apathy is a gain to the people of this country.

—Same: We heartily thank Messrs. A. S. Barnes & Co., Publishers of New York and Chicago, U. S. America, for forwarding to us three excellent books on physiology and hygiene for the use of public schools, with special reference to the use of alcoholic drinks and narcotics. In the preface to one of the books it is stated: "As this little book goes to press, Massachusetts, by an act of its legislature, is made the fourteenth state in this country that requires the pupils in the primary, as well as in the higher grades of public schools, to be taught in the effects of alcoholics and other narcotics upon the human system, in connection with other facts of physiology and hygiene." Let our readers ponder well over the piece of information contained in the above extract. At least fourteen states have enacted, at their representative assemblies, that books illustrating the evils of the use of alcoholics and narcotics, should be made subjects of study at their public schools, and the volumes under review have been complied for that purpose. We do not know what to praise most, whether their nice get-up, or their beautiful diagrams, or their popular treatment of the subjects. Apart from their main purpose, they are also excellent hand-books on the general questions of physiology and hygiene. Books like these should form a part of the curriculum of every public school in this country, and we recommend the books to the managers and committees of all our private institutions. The following are the names of the books—*Child's Health Primer*—Path-Finder series. No. 1 and *Hygiene for Young People*" the same series No. 2, and *Hygienic Physiology*, all published by Messrs. Barnes and Company, New York and Chicago.

Thursday, October 13.

—The total length of Railways opened in India at the end of March 1887 was 13,002 miles as against 12,190 miles for the corresponding period of 1886, and the number of passengers carried, 1,697 per mile as compared with 1,640. The number of accidents to train, rolling-stock, and permanent way shows an increase of 38, the increase being upon the Southern Mahratta, North Western, Dakka, and Madras lines, this being chiefly due to trains running over cattle on the lines. In accidents to trains 47 passengers were injured but none appear to have been killed, while among the servants of the company four were killed and six injured.—Ten passengers were killed and nine injured by falling between carriages and platforms, or falling when getting into or out of trains, or falling out of carriages, during travelling. Altogether 28 of the servants of the railways or contractors were killed and 107 injured while working in connection with trains, and 41 persons were killed and 17 injured crossing the line at level crossings or trespassing on the lines. The list is further increased by 13 persons killed and 59 injured in yards, workshops, &c., and no less than 852 passengers are reported to have met their death while travelling, or at the stations, from causes unconnected with the working of the railways.

—The *Ravenna*, with English mails, left Aden for Bombay, Tuesday, 6 p. m.

—Our fall of rain, to date, has been 99 inches.

Friday, October 14.

—The *Anglo-Indian Advocate*, noticing the Report of the Eurasian and Anglo-Indian Association of Madras, says: From a perusal of the report, it seems to us that there are a great many things which we might advantageously copy from our Madras cousins; for instance, when next we venture on an *al fresco*, we would advise that amusements be specially provided for children, and that no stimulants be allowed at the stalls. The drinking and rollicking which in past years have attended our efforts at *al frescos* should, we think, be discontinued. The number of patrons and vice-patrons of the Madras Association beats our own, but we have no occasion to complain of want of sympathy from high quarters, expressed by gentleman allowing their names to be enrolled as patrons. From the report proper we learn that at Madras the Association was inaugerated by a judge of the High Court, and it is a strange coincidence that in Bombay also the Association began operations under the presidency of a High Court Judge, the Honourable Mr. Justice Bailey. The Madras Association seems to be more in touch with the mercantile and business establishments of the city than the Bombay Association, and the former strikes a decidedly moral note when it pleads "that all Eurasians and Anglo-Indians will so conduct themselves as to show that such sympathy is appreciated."

—Bishop Tailor's Steamer: The steamer company is now in the midst of hard work in the endeavour to haul the steamer to its destination by means of a road engine. Roads have to be improved, bridges built over, and numerous other obstacles overcome, in consequence of the explorer, Mr. H. M. Stanley, having exhausted all the manual labour of the country. Bishop Taylor, however, is, as ever "full of faith and confidence," and sends healthy accounts of his party and work. Some fifteen or twenty missionaries are expected to start for Liberia next month as pioneers for some of the stations founded by the Bishop during the past spring.

—Mr Moody told the story of an employé who had stolen $1,500, and was induced by him to restore it as far as possible. Before that time every thing went wrong with him, but from that moment he began to rise and prospered ever after. When Mr. Moody had reached this point, a man rose in the audience and said that he had a story to the point. He was a merchant of Dallas, Tex., who had obtained $5,500 of his partner's money dishonestly, and built a house with it. He and his wife were converted at one of Mr. Moody's meetings, and afterward heard him make this point about restitution. He went home and made up his mind that he must give up that money. He then made the necessary arrangements, sold all his property and started life anew. This had given him peace. His testimony was given rapidly, and with great earnestness, and made a deep impression on the audience. Mr. Moody said it confirmed his statement.

Selections.

OUR TENTH ANNUAL GATHERING.

That the blessing of God descended and lighted upon our Tenth Annual Gathering, was a universally felt reality. The brother uttered no hyperbole, who remarked that a decade had added tenfold to the success of the institution. We will notice a few striking general features.

For the second time in the history of these gatherings, one of the presidents elect was a European brother, none other than Brother James of Serampore, who occupies in the eyes of the Bengali Christian community, the position of *the beloved Missionary*. The late lamented Brother Payne was the first European Chairman we had at our gatherings.

Some of the leading members of our community, who used to be very much missed, attended and took part in the meetings and their co-operation was a great gain. Grateful mention may be made, in this connection,

of the names of Messrs. L. B. Day, S. C. Bannerjea, P. M. Rudra, and Dr. K. G. Sircar.

Our European brethren attended the meetings in larger numbers than in any previous year. This was as it should have been, and the kindness was immensely appreciated. Mr. Kerry, the leader of the Missionary band, was with us from first to last, and with his, we must couple the name of Mrs. Ellis, who was elected Lady-Chairman of the Ladies Meeting. The presence of European laymen was still more gratifying. We may be excused for making special mention of Mr. Deputy Controller-General Cooke, who has laid us under a debt of obligation, by the interest he has shown in the success of our meetings.

Representatives came from districts hitherto unrepresented, or but very imperfectly represented. A party of twenty-five, all laymen, came down from Burrisal to join us in the Love Feast and the Nagarkirtan. Brethren from Midnapore and Raneegunge were present for the first time. Names were handed in as of intending speakers from Dacca.

Order and charity marked the conduct of the meetings more conspicuously than ever before This was the more gratifying, as the attendance was much larger, from the very first. Even the Chapel at Intally was not spacious enough for the numbers that attended. The unpropitiousness of the weather told nothing on the attendance—the desire to attend was so paramount in every heart.

The Nagarkirtan procession drew forth the Hindu testimony.—"These Christians are growing in enthusiasm year after year." The Salvation Army band, headed by two lady officers, led the van. Some idea of the numerical strength of the procession may be formed from the fact, that it filled the hall of the General Assembly's Institution, into which it marched to be dismissed with prayer. —(*Indian Chr. Herald.*)

THE IRON WOLF.

"I CONDUCTED, two months ago," said a clergyman, "the funeral services of one of my parishioners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with one hundred. He was a skilful, industrious workingman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his friends and neighbovrs."

"It was always a warm, hospitable house," said one. "The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers—all lead useful and happy lives."

Said another: "Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping bitterly was a waif that he had rescued from the slums of the City."

And so the story went on—not as a miser who had heaped dollar upon dollar, but a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

On my way home from the funeral I stopped at the farm of another parishioner, who said to me, in a shrill, rasping tone:

"So poor Gould is dead! He left a poor account—not a penny more than he got from his father. Now, I started with nothing; and look here," pointing to his broad fields. "I own down to the creek! D'ye know why? When I started to keep house I brought this into it the first thing," taking an iron savings'-bank in the shape of a wolf out of the closet. "Every penny I could save went into its jaws. It is surprising how many pennies you can save when you've a purpose. My purpose was to die worth $100,000. Other folks ate meat; we ate molasses. Others folks dressed their wives in merino; mine wore calico. Other men wasted their money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, sick people, paupers, and books. "And," he concluded triumphantly, "now I own to the creek; and that land, with the fields yonder, and the stock in the barns, are worth $100,000. Do you see?"

And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children taught only to make money a god, one daughter, starved in body and mind, was still drudging in the kitchen; one son had taken to drink having no other resource, and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman. "Neither neighbour nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body. Economy for a noble purpose is a virtue; but in the houses of some it is avarice, and, like a wolf, devours intelligence, religion, hope and life itself."—(*Friendly Companion.*)

Miscellany.

—THE *Christian World* says: We fully admit Mr. Spurgeon's right to be taken quite seriously when he enters the arena in defence of an old—and, as we venture to believe, a discredited—theology, and we have not the least desire, by explaining away his words, to avoid disputing the ground with him. Broadly stated, Mr. Spurgeon's charge against the modern ministry of Dissent—and especially of Independency—is twofold; first, that it preaches an essentially different set of doctrines from those he himself holds, and then that it palms them off as "the old faith." An analysis of many a modern sermon would, we fear, show a good deal of trimming, and a balancing of opposite opinion in a way that is confusing and unsatisfactory to the hearer. It is time this should cease. We are now at the parting of the ways, and the younger ministers especially must decide whether or not they will embrace and undisguisedly proclaim that "modern thought" which in Mr. Spurgeon's eyes is a "deadly cobra," while in ours it is the glory of the century. It discards many of the doctrines dear to Mr Spurgeon and his school, not only as untrue and unscriptural, but as in the strictest sense immoral; for it cannot recognise the moral possibility of imputing either guilt or goodness, on the justice of inflicting everlasting punishment for temporary sin. It is not so irrational as to pin its faith to verbal inspiration, or so idolatrous as to make its acceptance of a true Trinity of divine manifestation cover polytheism.

—*Word and Work* upon the above: These sentences appeared in the *Christian World* on the first day of the present month under the heading, "Taking up the Gauntlet." We venture to reprint them under what we think to be a much more appropriate title. The only gauntlet thrown down was the accusation against modern ministers who *profess* the Evangelical faith, and yet *labour to overthrow it*. This the *Christian world*, so far from denying, candidly admits. The *old* faith, to which Mr. Spurgeon and a few others cling, and which has hitherto been called Evangelical, has apparently forfeited its right to that title, which is henceforth to be appropriated by the *new*. Apparently the time seems opportune to the *Christian World* for the inauguration of this change, and, therefore, for a brief moment it drops the mask, and unveils the creed which it commends as Evangelical.

—In trying to counsel or encourage others, Mr. William E. Dodge in his latter years frequently quoted a verse he found in the corner of a newspaper when he was travelling in the cars. "It has no name," he writes to one he was urging to try it, "and it was only a single verse; but both wife and I committed it to memory, and have repeated it many hundred times since, and it has been a wonderful comfort:"

Build a full, firm fence of faith
All about to-day;
Fill it in with useful works,
And within it stay.
Look not through the sheltering bars,
Anxious for to-morrow;
God will help, whatever comes,
Be it joy or sorrow.

TELEGRAPHIC NEWS.

Portsmouth, October 6th: H. M.'s Indian Troopship *Euphrates* with the third batch of reliefs for India left here for Bombay to-day.

Berlin, 6th: The *Nordeutsche Zeitung* states as the results of the recent meeting between Signor Crispi and Prince Bismarck that Italy and Germany have entered into a combination with Austria, and that these Powers are resolved to do their utmost to prevent the outbreak of a European war, and if necessary they will all work together in order to avert such a lamentable catastrophe.

London, 7th: Mr. T. D. Sullivan, the Mayor of Dublin, appeared at the Court yesterday in reply to the summons, but Mr. O'Brien did not attend.—There was somewhat of a scene in the Court owing to the Police preventing the Sword Bearer and Mace Bearer of the Corporation from sitting near Mr. Sullivan, and these officials were eventually relegated to the Gallery of the Court House. — The The summons against Mr. Sullivan was, after hearing the evidence, dismissed by the Magistrate on the ground that it had not been proved that the meeting, the publication of the proceedings of which in the *Irish Nation* newspaper formed the subject of the charge, was a meeting of the National League.—The Counsel for the Crown gave notice of appeal against this decision of the Magistrate.

Tangier, 7th: Mulai Hassan, Sultan of Morocco, is reported to be dead, and internal trouble is expected to arise in consequence.

Madrid, 7th: The dead of the Sultan of Morocco having been reported to the Spanish Government, military preparations are being made to defend the interests of Spain in that country.—England and the other Powers are also sending war vessels for the protection of their own subjects.

Paris, 7th: Count Munster has on behalf of the German Government, handed M. Flourens the sum of fifty thousand marks for the widow of the Game-keeper, who was recently shot dead by a German forester on the Franco-German frontier.—When sending the money, the Ambassador reiterated his regret at the unfortunate incident.—Jenney Lind is sinking fast, but does not appear to be suffering any pain.

Mequinez, 8th: An official Bulletin states that the Sultan of Msrocco, who was reported to be dead, has been suffering from a severe illness, but is now better.

London, 8th: Mr. O'Brien has arrived in Dublin, but his trial has been postponed pending the result of the appeal made by the Crown against the Magistrate's decision in Mr. Sullivan's case.

St. Petersburg, 8th: The *Invalide Russe* states that Ayub Khan is at present at Ghazni.

Rome, 8th: Signor Crispi has returned to Rome from his visit to confer with King Humbert at Monza.

London, 9th: The seven Moonlighters who were captured in the attack on Sexton's House near Lisdoonvarna, County Cork, on Sept. 11th, have been committed for trial for the murder of Police Inspector Whelan, who was killed during the struggle that took place.

Berlin, 9th: Prince Bismarck has declared that Signor Crispi and himself are in complete accord with regard to the Suez Canal question, and as England and Italy had already come to an agreement on the point, Germany, England and Italy will henceforth adopt a uniformity in their policy in dealing with this matter.

Tirnova, 9th: The elections of members for the Sobranje have been proceeding in a manner favourable to the present Government. The candidates have been elected by large majorities: great enthusiasm prevails throughout the country.

Sofia, 9th: The enthusiasm here is immense; yesterday large crowds of people gave a tumultuous ovation to Prince Ferdinand and Colonel Stambuloff.

London, 10th: The Committee of the Imperial Institute have published a Memorandum in which it is stated that the total amount of subscriptions and donations received to date is £400,000 —The Committee add that the assistance received from India and the Colonies of Great Britain is most satisfactory.—The Memorandum says that the Committee intend to apply for a Royal Charter for the Institute.—The contract for the construction of the foundations of the building has been concluded.—There were several meetings of the National League held yesterday at Mitchelstown and other places, in defiance of the police orders prohibiting any such meeting to be held.

Rome, 10th; Italy in making preparations to send a force to Abyssinia, does not meditate engaging in a campaign against that country but only proposes to occupy certain territory to which Abyssinia unjustly lays claim. A somewhat large force is being sent lest Abyssinia should initiate hostilities.

London, 11th: Mr. Chamberlain has gone to Ulster, hoping by his presence there to promote the cause of the Unionists.—It has been reported to the Admiralty that H. M.s Gunboat *Wasp*, attached to the China Squadron, which left Singapore for Hongkong on 10th September, has not been heard of since.

Paris, 11th: A scandal that has been gathering head in Paris has at last culminated in the arrest of General Caparel for selling decorations.—In addition to the General other arrests have been made, indicating a state of great corruption in the French War Office and high places.—A proclamation, believed to be the joint production of the Maharajah Dhulip Singh and Djemel-Uddin has been printed here for circulation throughout India calling on the natives to revolt against the British Rule,

London, 12th: Mr. Chamberlain has been enthusiastically received in Ireland.—At a banquet given to the Hon Gentleman at Belfast yesterday, Mr. Chamberlain, in a powerful speech, urged the right of the Ulster men to make their voice heard on the question of separation from the Union.

Melbourne, 12th: The time for receiving applications for space in the Melbourne Centennial International Exhibition 1888 has been extended until the end of December, 1887.—This is the final extension of time that will be allowed.

Port Darwin, 12th: The death of Lady Brassey has been reported here.—The melancholy event took place on board the *Sunbeam* while nearing this port, and the body was buried at sea.—The cause of death was fever.

Berlin, 12th; The Emperor William has sent ten thousand marks towards the relief of the sufferers from cholera in Sicily.

London, 13th: A coroner's inquest has been held on the bodies of those persons who were killed by the firing of the Police at Mitchelstown.—A verdict of "wilful murder" was recorded against the Inspector of Police and five of the Constables.—A crowded meeting was held yesterday at Belfast at which Mr. Chamberlain was present; in the course of his speech he demanded that Mr. Gladstone should be called upon to make a clear exposition of his ideas and plains with regard to Ulster.—There has been a continous series of demonstrations among the "unemployed" in Trafalgar Square. —Yesterday about a thousand persons assembled there, and after delivering some menacing speeches they marched through the streets to the Mansion House; a black banner bearing the inscription "Bread or Work" being borne at the head of the procession.—J. Fordham, the jockey, is dead.

A REMARKABLE CASE

UNDER the above heading the *Doncaster Reporter* of July 6th, 1887, publishes the following in its editorial columns:—

Our readers may recall the circumstance of a young clerk, named Arthur Richold, falling insensible on the Whetley Lane in this town some time ago, and being picked up, as he continued perfectly helpless, and taken in a cab by two gentleman to the office of F W Fisher, Esq., the solicitor who employed him. On restoring him to consciousness it was ascertained that he was afflicted with what seemed to be an incurable disease. When he was able to speak he said he had been to his dinner and was on his way back to his work, when suddenly his head was in a whirl and he fell in the street like a man who is knocked down. On coming to his senses in the solicitor's office he thought what this might mean, and feared he was going to have a fit of illness, which we all know is a very dreadful thing for a poor man with a family to care for

With this in his mind he at once sought the best medical advice, telling the doctors how he had been attacked. They questioned him, and found that his present malady was exhaustion of the nervous system resulting from general debility, indigestion, and dyspepsia of a chronic nature. This in turn had been caused by confinement to his desk and grief at the loss of dear friends by death. The coming on of this strange disease, as described by Mr Richold, must be of interest both to sick and well. He had noticed for several years previously, in fact, that his eyes and face began to have a yellow look; there was a sticky and unpleasant slime on the gums and teeth in the morning; the tongue coated; and the bowels so bound and costive that it induced that most painful and troublesome aliment—the piles. He says there was some pain in the sides and back and sense of fulness on the right side, as though the liver were enlarging, which proved to be the terrible fact. The secretions from the kidneys would be scanty and high-coloured, with a kind of gritty or sandy deposit after standing

These things had troubled Mr Richold a long time, and after his fall in the street he clearly perceived that the fit of giddiness was nothing more than a sign of the steady and deadly advance of the complaint, which began in indigestion and dyspepsia. His story of how he went from one physician to another in search of a cure that his wife and little ones might not come to want is very pathetic and touching. Finally he became too ill to keep his situation and had to give it up. This was a sad calamity. He was appalled to think how he should be able to live. But God raised up friends who helped to keep the wolf from the door. He then went to the seaside at Walton-on-the-Naze, but neither the change, nor the physicians who treated him there, did any good. All being without avail he visited London, with a sort of vague hope that some advantage might happen to him in the metropolis. This was in October, 1885

How wonderful, indeed, are the ways of Providence, which dashes down our highest hopes and then helps us when we least expect it

While in London he stated his condition to a friend, who strongly advised him to try a medicine which he called *Mother Seigel's Curative Syrup*, saying it was genuine and honest, and often cured when everything else had failed. He bought a bottle of a chemist in Pimlico, and began using it according to the directions. He did this without faith or hope, and the public may, therefore, judge of his surprise and pleasure when after taking a few doses he felt great relief. He could eat better; his food distressed him less; the symptoms we have named abated; the dark spots which had floated before his eyes like smuts of soot, gradually disappeared and his strength increased. Before this time his knees would knock together whenever he tried to walk. So encouraged was he now that he kept on using *Mother Seigel's Curative Syrup* until it ended in completely curing him

Our readers can rest assured of the strict truth of all the statements in this most remarkable case, as Mr. Richold (now residing at Swiss Cottage, Walton-on-the-Naze) belongs to one of the oldest and most respected families in the beautiful village of Long Melford, Suffolk, and his personal character is attested by so high an authority as the Rev C J Martyn, rector of that parish, besides other excellent names. We have deemed the case of such importance to the public as to justify us in giving this short account of it in our columns.

PASSENGERS SAILED

Per Str. *Persia*, 8:

For London - Col and Mrs Cahill Mrs Ferguson and two children Mrs Pell and MrsMoore

For Glasgow—Mr and Miss L Christie

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For Aden—Capt Collins and two friends

Per P. and O. Str. *Australia*, 14:

For London—Mrs L Home Mr Dunlop Mr C Crowshaw Mr Deuchers Col E Stehford's children Capt Arm Rev A McKune Mr Stewart Miss Cockburn Mr Morris Mr Burk

For Marseilles—Mrs Richey Mrs Thomas 2 infants Miss Lee Warner Capt J J Cooper Major A P Thornton

For Brindisi—Dr Yeld Mr Porof.

PASSENGERS ARRIVED

Per Str. *Manilla*, 7:

—Mr Finchle Mr Savan Mr Grapf Mrs Grapf and one child Mr Goetze Revd Baunig Mr Ch Plath Mr E Plath Mr M J Colland Sister Aloyse and 4 other sisters Mr Brak and 2 friends Mr Mackichan Mr G Piras Mrs Piras Miss Cristine Jensen and 4 friends Mr E J Kitts Col Vallings Mrs Vallings Captain Smith Mrs Smith and 2 children Mr P Lentherd Mrs Lentherd and 2 children and 1 native ayah Mr Heer J A Graf Mr August Worth Mr M C Sanders Mr M G Couper Mr Pelitte Mr J Issia Captain S G Hanhardt Mrs Hanhardt Col Cockburn Mrs Cockburn and 1 child Mr A Zunini Mr Earl Mohl Mr E Bicknell Mr Della Pieta Mr Oeppli Dr Mackichan and Mr R E Candy.

Per Str. *Titania*, 8:

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Per P and O Str. *Malwa*, 10:

From London—Mr Alex Hill, Mr F Henk, Mr W Lock and child, Mr D Morris, Mr Peterson, Mr and Mrs G J Joseph, Mrs Cockburn, Mrs and Miss Madge, Mrs J P White and Infant, Mr J Stewart, Mr A Willes, Mrs Charmichel Smyth and child, Mr and Mrs Eastaway, Mr and Mrs Lawrence, Mr Jenkins, Mr Charles Potter, Mrs Campbell and 2 infants, Mr and Mrs De Coney Hamilton, Mr W Pichford Mr F G Dashwood Mr Mrs and Miss Banerji 2 boys and infant, Capt and Mrs Egerton, Lieut G S Keith, Mrs A Salmon, Miss Dinham, Mrs and Miss Hawkins, 2 children and infant, Mr Hyde, Mr Lazarus, Mr Cuthbert, Mr J A Buckley, Mr Hammond, Mrs Battson, Mrs Mayob, Lieut MacLaren and Mr Raoof.

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Per Str. *Clan Murray*, 13:

From Liverpool—Dr and Mrs Wikeley, Lt and Mrs Newell Mrs Smythe Mrs Dultice Mr Turnbell Mr Broughton Mr Reid and two infants and Mrs Brown.

Per Str. *Cuba*, 13 :

From Liverpool—Mr and Mrs Mercer and two children Mrs Brisco and two children Mrs Dixon and two children Mr Bell Mr Baddon Dr Kaka and 5 deck.

Domestic Occurrences.

BIRTH.

TANNER—7th October, 1887, at Bombay, the wife of T. J. Tanner Portstorekeeper's Department, of a daughter.

DEATH.

BAKER—Oct. 11th, at Byculla, after a lingering illness, Edward Colston, second son of Robert Baker, Esq., of Bristol, late Station Master G. I. P. Railway, aged 57 years.

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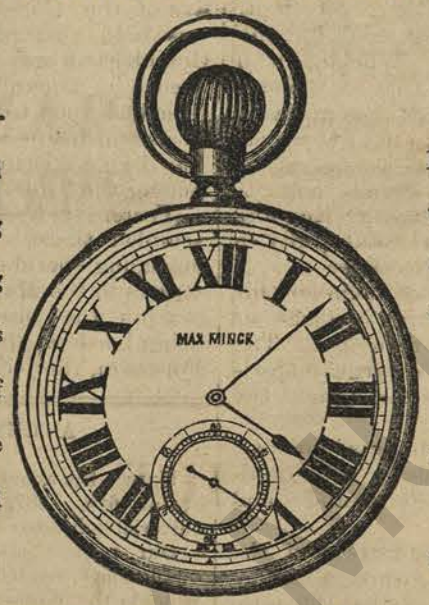

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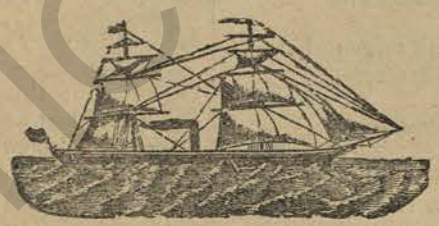

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